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## Is Patriotism a Virtue?

By Torild W. Arnoldson.

The underlying principle of practically all wars, and not the least the present world conflict, is "My country first, right or wrong." How long shall this principle prevail in the face of the gruesome experiences of this savage devastation of European civilization, and will it stand the test of growing modern criticism?

Self-preservation is a law of nature, but this self-preservation applies to both individuals and groups of individuals—the family, the state, the race. The importance of the one or the other kind depends on our social development. We no longer say, "Myself first, right or wrong," for if we do we come into conflict with the rights of others, and therefore we are educated to yield part of our selfish desires for society—that is, our fellow-men. According as we realize our interdependence the principle will apply equally to nations, and so patriotism will assume another form, according to which a nation should be limited in its selfish desires by the rights of others.

If one individual has wronged another, the former must submit to social censure or punishment, or he may voluntarily make amends, which redounds to his honor. If a nation has wronged another, she can uphold her sense of justice and her national honor only by loyally submitting to the will of the world. There is no honor in murder and pillage.

Mr. K. P. Arnoldson, of Stockholm, Nobel laureate of 1908, has forcibly expressed the difference between selfish and unselfish patriotism in his latest peace pamphlet, just arrived, entitled "The Star of Bethlehem: A Christmas Greeting to the Youth of All Nations." His appeal is fraught with striking aphoristic statements, some of which are here translated:

"Patriotism has committed murders right and left. For Slavic patriotism the Austrian heir apparent was assassinated; for Latin patriotism the foremost champion of the people of France met an untimely death; for German patriotism resistance was to be drenched in blood."

"All that endures and unites—all that tends to elevate and perfect—the good and the beautiful, religion and morality, art and science—all this is by its very nature international."

"The highest super-patriot—one of the warring potentates—in addressing his faithful minions, says that the Spirit of God is within him, and he solemnizes the occasion by decorating them with crosses that they may be seen and admired by men. When Cain slew his brother Abel, God set a mark upon Cain. The Romans instituted the cross for robbers and murderers, and on a cross was nailed the Prophet of the Kingdom of God at the instigation of some zealous patriots."

"For that mighty patriotic spirit which is approaching its ideal in the present world war no Christmas hymn would be more appropriate than this: 'Glory to the Prince of Darkness, and on earth war and ill will toward men.'"

"Patriotism has finally become a radically misused and perverted term. It now stands as the expression for a scornful and snobbish attitude toward sentiments of refinement and humanity."

"Morally considered, there are but two essentially dif-

ferent nations in the world—quite irrespective of language, climate, and other casual differences—the peace people and the war people."

"What is the aim of our human efforts? A better condition on earth. How shall we attain it? By work. How shall we work? Either with or against each other."

"If we are to work against each other, then we must accept the verdict of those who argue that war can never be abolished, because strife is essential to the world's progress. Then Christianity is a lie; the life of Jesus and His teachings are a vain illusion, a fantastic invention; the Sermon on the Mount is a jester's juggling of words. Cease, then, with your annual celebration of the Saviour's birth, and go back to the midwinter sacrifices of Pagan times. Dedicate your offerings to the powers of darkness. Strike down and trample under foot your nobler instincts, and give free rein to your lust for prey."

"Rely only on force, and you will meet force. Increase your armaments. By your example continue to encourage the Chinese in introducing general conscription. They are very eager to learn. Work against each other, so that still another war may follow even more terrible than the present."

"Already it is time to begin discussing the plan of dividing the whole earth into cantons, after the example of the Swiss Republic. A Utopia of today, this idea may be the reality of tomorrow."

"At last let me emphasize this to the young people of all lands—that it is your duty to work to the best of your ability in that place of the earth where you were born and bred. But your final aim should be the welfare of all mankind. The larger society of the nations to which we all belong shall be the reward of the future. This is the Kingdom of God, or the Kingdom of Peace, for which all Christians are taught to strive in their Lord's Prayer."

THE UNIVERSITY OF UTAH, January 20, 1915.

## A Questionnaire for Ministers.

(Issued by the Church Peace Union, with the request that any clergyman who reads the questions write his frank opinion to the secretary, Dr. Frederick Lynch, 70 Fifth avenue, New York.)

1. What, in your judgment, should be the teaching of the Christian Church concerning war, as a means of settling international disputes? In the light of the teachings of Christ, how far do you think a Christian nation should go in standing *for* or *against* war?

2. Have the churches done their duty in protesting against war. The remark has recently been made many times that if the churches of Europe had done their duty, this war might have been averted. Do you believe this?

3. Do you not think that the same ethical principles which prevail among all good men should regulate the conduct of civilized nations in their relationships? Gentlemen do not kill, steal, practice revenge, or settle their disputes by iron or powder. Are nations exempt from these principles?

4. How far can Christ's teaching and practice of non-resistance be applied to nations? Is Christ's teaching practical?